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An Humble
R E Q U E S T
T O
PROTESTANTS,
To Promote
RELIGION and TRADE;
W I T H
D I R E C T I O N S how to do it.

*Pfal. 112. 9. He hath dispersed, he hath given to the poor;
his righteousness endureth for ever: his horn shall be exalted
in honour.*

Prov. 11. 30. He that winneth souls, is wise.

L O N D O N :

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ROB. MIDGLER.

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QUEST

PROTESTANTS

RELIGION AND TRADE

Is it a question as to how to do it

THE PROTESTANT CHURCH IN AMERICA
AND THE PROTESTANT CHURCH IN EUROPE

PROTESTANT

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An Humble
 R E Q U E S T
 T O
 P R O T E S T A N T S,

To Promote

RELIGION and TRADE, &c.

TIS no small unhappiness that the Christian World is so much deform'd and weaken'd by its uncharitable (and therefore unchristian) divisions and animosities, most men being more hot for the sentiments of their own Party, than for the common Principles of Christianity wherein we are all agreed; and bestowing that Zeal upon the former, which is due only to the latter; which sad consideration would put a stop to this truly Christian proposal, did I not hope, that some (tho I fear but few) had rather bestow their time and labour upon such a Paper as this, than on the useles (or worse) Pamphlets wherewith our age abounds: The poor and low designs of which, do make wise men suspect almost every thing they read; therefore I do (to obviate such Objections) assure you, that I shall (by God's assistance) as fully practice the following directions, as I desire my Reader should.

My humble Request is this, That you would, according to your several abilities, as good Stewards of the manifold Blessings of God, contribute to the necessities of the Church and Poor, for the Glory of God, and the Good of the Souls

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and

and Bodies of those, whose sad conditions call for your speedy help.

That I may promote so good a work, I shall

1. Lay before you some Considerations to perswade you hereunto.

2. Present you with some fit objects of your Charity, or direct you where to bestow it.

I shall be very brief in the first of these, because the Reverend Dr. Barrow, in his Sermon of *The Duty and Reward of Bounty to the Poor*, hath handled this Subject very fully, which I desire you seriously to peruse; and only at present consider,

1. That your selves, and all you have, are God's, and must be used accordingly. No created being can call himself, or any thing he possesseth, his own, by original and absolute propriety: For as God is the first Cause, so is he the last end of all his creatures. *Of him, and through him, and (therefore) to him are all things*, Rom. 11. 36. 'Tis true, the worst of men have, under God, a right to their Estates. God gave to *Jehu* and his Sons for four Generations a right to the Throne of *Israel*, 2 *Kings* 10. 30. and to assert the contrary, viz. That wicked men are Usurpers of all they enjoy, is destructive of Justice and Charity, and would be to dissolve all Civil Societies, and turn the World into a Chaos: But yet you must remember, that you are Stewards, not Lords of all you have; you must not therefore dispose of your Master's Goods at your own pleasure, but use them according to his directions. To do otherwise, is to be guilty of Atheism, Idolatry, and Injustice, by denying the Sovereign Lord of the World, and worshipping that grand Idol sinful-self; by robbing God of what is his by right of Creation and Providence, and bestowing it upon his greatest Enemies. O! that you had the same apprehensions of these things now, which you will have when you must give account of your Stewardship, of all the talents your Lord hath committed to your trust! Pray bear with my plainness; Do you believe there will be a day of reckoning, or no? If not, do Christianity the right to renounce it; but if you believe, as you profess to do, I humbly beg that you would take care that your Faith

Faith be not dead. Think it not enough, with those heretical and pretended Christians St. James speaks of, to say, *Depart in peace, be ye warmed, be ye fill'd*, James 2. 16. but practice that Religion he describes, *ch. 1. 27. Pure Religion and undefiled before God and the Father, is this, to visit the fatherless and widow in their affliction*, lest you be the persons to whom he speaketh, Chap. 5. 1, 2, 3. *Go to now ye rich men, weep and howl, for your miseries which shall come upon you*, &c. Had I not found such expressions in the Word of God, I durst hardly have presum'd to write them. I pray therefore look on them as the Word of that God who is no respecter of persons; before whom, ere long, rich and poor must stand on even ground.

This first consideration will not only discover your indispensable obligation to, but also be of very great use to direct what proportion of your Estates ought to be employed in acts of Charity: For it affords this general rule, That you must bestow so much of your Estates upon your selves and Families, as may fit you to do the work of your Sovereign Lord in your respective places; and employ the rest for the good of the Souls and Bodies of your fellow-subjects. You have all from God, and must use all for him. *Whether ye eat or drink, or whatever ye do, do all to the glory of God.* The knowledge of the End, will mightily direct you how to use the Means. But alas! How few are guided by this Rule in our degenerate Age? O that I could perswade you as faithful Stewards, to take a strict account how you dispose of your Master's Goods; and then let Conscience, directed by your Lord's Will and Commands, tell you, whether so much spent in delicious fare, was to please an inordinate appetite, or to fit you for your Duty; whether so much laid out for fine Cloaths, rich Furniture, &c. nay, so much laid up for Childrens Portions, might not (at least a considerable part of it) have been employed more to the Glory of God, had it been disposed of according to the following Directions? Think before you speak, when you say you have nothing for charitable uses; This concerns not only those who have Thousands or Hundreds *per Annum*, but men of meaner fortunes: those that labour for their livelihood not accepted,

Ephef. 4. 28. Let him that stole, steal no more; but rather let him labour, working with his own hands that thing that is good, that he may have to give to him that needeth.

2. Pray consider what God hath done for you, and you will find, that not only Justice, but Love and Gratitude oblige you to this Duty. He hath given you Souls which by his Grace are capable of Eternal happiness; and Bodies fit for those Souls to act in: And (which is more than your very beings) he hath given his Son to be a propitiation for your sins. What hath God done for you in making you Men and Christians? And I hope you look upon those Riches and Honours you so much value, to be the Gifts of God. And can you once imagine, that he hath given you more wages than others, that you may do less work? Our Lord, who spake as never Man did, affirms the contrary, Luke 12. 48. *For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more.* The consideration of God's Infinite goodness in himself, and his unspeakable bounty to you, should inflame your hearts with love to him. A Love, not in word only, but in deed and truth; a love that expresseth it self by obedience to all his Commands, particularly that of loving your Neighbours as your selves: without which, the most splendid profession of Religion, and highest pretensions to Devotion, will not argue your love to God. 1 John 4. 10. *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 3. 17. *But who so hath this worlds goods, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?*

3. As your obligations to this duty are many and great, so the rewards assign'd to it are unspeakable, both in this World and that which is to come. The present pleasure of doing good, is it self a great reward; but very inconsiderable, if compar'd to that now promised, but to be enjoyed hereafter. *Those who receive a prophet in the name of a prophet, shall receive a prophets reward, Matt. 10. 41. This is to make friends of the mammon of unrighteousness, that when ye fall, they may receive you into everlasting habitations, Luke 16. 9. To provide*

*vide your selves bags which wax not old, a treasure in heaven that faileth not, where no thief approacheth, neither moth corrupteth, Chap. 12. v. 33. You cannot but think this profitable Usury, if you dare take the Word of God for your Security; which that you may the better do, he will give you part of your reward in hand. He hath promised, that He that giveth to the poor shall not lack, Prov. 28. 27. Honour the Lord with thy substance, and with the first fruits of thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Prov. 3. 9, 10. There is that scattereth, and yet increaseth, ch. 11. v. 24. Cast thy bread upon the waters, for thou shalt find it after many days, Eccles. 11. 1. You shall certainly have these temporal good things, if good for you; And who would desire them on other terms? Or (to compensate the forbearance) a far more exceeding and eternal weight of glory, reserved in heaven for you. And I think, that for one single instance of any that have ruin'd themselves (as 'tis falsely call'd) by their real Charity, a thousand might be given of those who have spent all in riotous living. This will obviate that common Objection, What! would you not have us provide for Age or Sickness? Is it not our duty to take care of our Families? No doubt of it. Yet 'tis as sure, you must not lay up that, which, by the Rules of Justice or Charity, is another's right. Pray consider, whether a little with God's Blessing, is not to be prefer'd to the largest Estate got or kept by injustice or uncharitableness. Shall the Word of God determine the controversy? Psal. 37. 16. *A little that a righteous man hath, is better than the riches of many wicked.* 'Tis true, even wicked Children should be provided with food and raiment; or at least, put into a condition to do so themselves by their honest labour. But where you have strong probabilities, that what you give them more, will not be well employed, you ought (if not disinabled by Law, or in some such Case) to bestow it otherwise.*

4. To perswade you to this duty, consider what excellent patterns you have to imitate. God doth good to all, even to the unjust. *Be ye therefore perfect, as your heavenly father is perfect.* Consider also the Apostle and High-priest of our profession,

- feſſion, who became poor that he might make many rich. Who went about doing good to the Souls and Bodies of men. Which bleſſed pattern the Primitive Chriſtians did fairly imitate. Be ye*
- Acts 9 36. 10. therefore followers of them, as they were of Chriſt. Dorcas was*
- 2. full of good works and alms-deeds which he did. Cornelius*
- gave much Alms to the people. St. Paul wrought with his own hands, rather than by taking a lawful maintenance, to give the leaſt occaſion to his weak hearers, or malicious adverſaries, to ſay, that he Peach'd for a livelihood. But why do I ſpeak of particular perſons? When all that believed*
- Acts 2. 44. 45. were together, and had all things common: And ſold their poſſeſſions and goods, and parted them to all men as every man had need. And tho the community of goods did not continue long in the Church; yet for ſome Ages after, their*
- Dr. Horneck's Letters, p. 492. Charity did far exceed ours in theſe later times. The Preſidents and Paſtors of the Primitive Church were known by no other Character but that of Officiouſneſs and Charity; nor had their Shepherds any other mark to be diſtinguiſhed by, but their willingneſs to advance the good of the Sheep, and their readineſs unto every good word and work. And indeed, ſo were the Chriſtians in general known by their mutual love and kind offices. Thoſe of the biggeſt deſcent were the forwardeſt to aſſiſt the calamitous in their need; for Religion had mortified in them all punctilio's of Honour and State, and made them remember, that in Chriſt they were all equal. The Primitive Chriſtians did ſo univerſally obey their Lord's command of loving one another, that the Heathens would uſually ſay, See how theſe Chriſtians love one another! But their Charity was not confin'd to their fellow-Chriſtians (much leſs to any one Sect or Party) for they thought no pains or coſt too great, that they might convert their very enemies. Pamphilus beſtowed Bibles upon thoſe who were willing to read them. No ſmall charge in thoſe days, when they had not the conveniency of Printing. St. Chriſoſtom maintain'd*
- Theod. Hiſt. Eccl. 1. 5. c. 29. a conſiderable company of men on purpoſe to Catechize and inſtruct the Heathens in the Principles of Chriſtianity. Neither were they unmindful of mens temporal wants and miſeries. Nazianzen acquaints us, That his Father did not only beſtow the ſurpluſage of his eſtate upon the poor, but even part of what he had reſerved to ſupply his own neceſſities. And that he had*
- Orat. 19. p. 258. often*

often heard his Mother say, That if it were lawful, she could willingly have sold her self and Children, and bestowed the price upon the poor. One made this short Will: I will that all my Goods be given to the poor. But alas! in our days, Ten or Twenty pound, when a Man dieth worth Thousands, is thought enough. Who would think that they and we profess the same Religion? Yet there are some (tho but few) amongst us, whose extraordinary Charity may excite us to this duty: A Catalogue of whom you have in Mr. Gouge's *Surest and Safest way of Thriving*. To which we may add the Reverend Author himself, an account of whose great Charity we have in a Sermon Preach'd at his Funeral by the Reverend Dr. Tillotson, too large to transcribe, tho I may have occasion to cite part of it hereafter.

P. 23. ad 31.

Gouge's Funeral Sermon, p. 61, 84, and 85.

What now remaineth, but that you speedily practice this great duty to which you are so much oblig'd in Justice and Gratitude; and encouraged by such excellent Promises and Examples? which if you are resolv'd to do, I shall in the second place humbly present you with some real objects of Charity, or direct you how to bestow what God shall put into your hearts to give.

See Baxter's direct. how to do good to many; and the Crucif. of the World. Preface.

Charity respects either the Bodies or the Souls of men. Those whose bodily necessities call for your charity, are either such who by reason of Age, Sickness, or the like, are unable to provide for themselves and Families by some honest employ: Or such, who tho they are able to work, yet having either no employment, or not wherewith to manage their lawful Callings, are no less unable than the former to preserve themselves from begging or starving.

1. I humbly present you with the former sort, whose pressing necessities call for your speedy relief; imitating herein holy Job, who deliver'd the poor that cried; the fatherless, and him that had none to help him. The blessing of him that was ready to perish (says that good Man) came upon me: and I caused the widows heart to sing for joy. I was eyes to the blind, and feet to the lame; I was a father to the poor, and the cause which I knew not, I searched out. But amongst these, they are first to be relieved who are honest and godly. As we have therefore opportunity, let us do good to all men, especially unto
*
them

Job 29. 12, 13, 15, 16.

Gal. 6. 10.

Funer. Serm.
p. 84.

them who are of the household of faith. And here I cannot but observe the imprudence of too many, who do more frequently relieve idle and wandering Beggars, than honest poor Housekeepers in their own Parish or Neighbourhood; some of whom rather chuse to starve than beg. I do not advise you to deny the former, but only put you in mind of the latter, whose modesty permits them not to speak for themselves. I have only this to add, That you would make advantage of this your Charity to the Bodies of Men, for the good of their Souls, by giving them good Instructions, or some good Book suitable to their Condition. This was the Practice of the Reverend Mr. Gouge, *In this (i. e. Pious Charity) he left behind him all that ever I knew; and as I said before, had a singular Sagacity and Prudence in devising the most effectual ways of doing good, and managing his Charity to the best purposes, and to the greatest extent; always, if it were possible, making it serve some end of Piety and Religion; as the instructing poor Children in the Principles of Religion, and furnishing grown Persons that were ignorant, with the Bible and other good Books. In his occasional Alms to the Poor, in which he was very free and bountiful, the relief he gave them was always mingled with good Counsel, and as great a tenderness and compassion to their Souls as Bodies.*

2. Others there are who are able to work; and to employ these is as charitable an Action, as to relieve the former: to which end I shall present you with my *L. C. J. Hales Discourse touching Provision for the Poor*; Wherein you have an account, 1st, of the Provisions already settled by Law. 2^d, The Defects in Relation to those Laws or Provisions, and the Consequences thereof. 3. You have a most excellent design to supply those Defects, and remedy those Inconveniences; that is, by erecting Work-houses for the common Use of the respective Parishes, who shall joyn together in so noble and profitable a Design (to themselves, as well as to the poor). See the advantages of such a Design, and all Objections answered in the said Book.

Many poor People might also be employ'd in the Fishing-trade at Sea. Sir *John Barrow* computeth, that by erecting only 250 *Busses* for the Herring Fishing (which is not a sixth

part

Part of what the industrious *Hollanders* imploy yearly) either at the publick charge, or by private adventurers thereto authorized, there would be found imployment for 20000 Mariners and Fishers at Sea, and as many Tradesmen and Labourers at Land; tho whether this be so practicable as the L. C. J. *Hale's* design, I leave to the consideration of those worthy *Gentlemen* who study to promote the good of the Publick: To whom I propose this further question, Whether some of our Commons, Heaths, &c. which are not reserved for his Majesties pleasure of Hunting, and such like uses, and are of little or no advantage either to the Publick, or to private persons; might not be cultivated and improv'd to promote the aforesaid design of building Work-houses? especially if all those, who by Law or Custom claim any priviledg or propriety in them, had reasonable allowances for their said rights and properties: and the Land so improv'd were only or chiefly for the use of the adjacent Parishes.

*Heylin's Conf-
mog. l. i. p.
254, 255.*

And tho my *Ld. Hale's* design, or others of a like nature, would perhaps be most effectually done by an Act of Parliament, yet in the mean time much might be done by particular persons or Parishes (the Laws now in force favouring it) if men were either charitable to others, or provident for themselves.

But because great Bodies move slowly, I shall present you with nothing further under this head, but what is in the power of every private person to accomplish: Which is to set poor Boys Apprentices to some honest Trade under a religious Master. Or to set poor men to work in a private way. Thus did *Mr. Gouge*; where you have not only a worthy pattern to imitate, but the Reverend Doctor's Argument to perswade you to this Duty: And therefore I hope it will not be thought impertinent (tho large) to transcribe. *As for the other sort of poor who were able to work for their living, he set them to work upon his own charges, buying Flax and Hemp for them to Spin. — And as this was a wise and well chosen way of Charity, and in the good effect of it a much greater Charity, than if he had given those very persons freely, and for nothing, as much as they earn'd by their work; because by this means he took many off from begging, and thereby rescued them at once from two of the most dangerous temptations of this World, Idleness and Poverty; and by degrees inclin'd them to a virtuous and industrious course of Life, which enabled them afterwards*

Ibid. p. 63.

to live without being beholden to the Charity of others. If some yearly Rents were given to this purpose, those with whom the Money is intrusted giving security to repay it, the Stock would in time increase to purchase more Land for the same use.

We come now to the second and more excellent sort of Charity, which respects the Souls of Men.

That you may discharge this part of the Duty of Charity which respects the Souls of Men,

1. I humbly intreat you to use your utmost endeavours towards the Conversion of the *Jews, Turks* and Heathens, who possess so great a part of the World. It would be a noble work to erect a College to fit men for this work, by learning the Language, Customs, and Religion of the Countries to which they are designed, which would not be so difficult as an unwilling mind may suggest, especially of those Countries where in Christians have Factories or Plantations. Yea, if it were harder than really it is, Should not zeal to promote the Gospel, make two or three years spent in such studies as pleasant and delightful, as so much spent to acquaint our selves with the opinions and conjectures of Philosophers? And for the Charges (where the greatest difficulty lieth) that would be more or less, according to the number of the men contributing, and imploy'd. And perhaps the service they might do them by being Interpreters to Embassadors, would quit the cost of their education and maintenance; the want whereof Sir *Paul Ricaut* complaineth of.

Hist. Oro. Em.
p. 169.

Till this be done, I do, with the greatest submission and earnestness, intreat Christian Princes, Noblemen, Merchants and others, to imploy some of the Students in the Colleges already erected, in this great design. The only difficulty that remaineth, is that of access to the Princes and Magistrates of those Countries; which probably might be obtained, if Christian Princes and States would make use of their interest to that end: at least they might be willing to hear what our Religion is, and the Reasons we have for it. O that Christians would study to promote Peace amongst themselves, that they might unanimously advance the Kingdom of Jesus Christ! The expence of one Months War thus imploy'd, would render a Prince truly great and renowned to Posterity. Were I condemn'd to dye by
your

your just and equal Laws, and now lay at your feet begging for Life, I think I could not do it with more affection and vehemency than now I do for the miserable uncalled World ; whose case would not need an Advocate , might it but be admitted into your Royal thoughts.

However private men must not neglect their Duty ; and much may be done by them, especially Merchants ; they might send such Chaplains and Factors into their Factories and Plantations, that would make it their business to promote the Gospel, without neglecting the Affairs of those that send them : They might also get some suitable Books translated into their Language whose Conversion they endeavour. A cheap way of Preaching !

'Tis true, the *Turks*, especially those in *Asia minor*, have barbarously put those to death who have attempted to convert one of their Sect to Christianity ; holding a kind of an implicit Faith, or that they must not examine the Reasons of their Religion. Yet the *Jews* and Heathens (and *Turks* in some places) are not so severe ; and perhaps others might easily be convinced of the absurdity of that Opinion, That men ought not to question the Religion they are of. Besides, Sir *Paul Ricaut*, and other late Writers tell us, That the *Turks* of late (especially those called the *Haietti*, and *Chupmessahi*, who maintain that *Christ* is God and Redeemer of the World, the young Scholars in the Grand Signiors Court are generally devoted to this tenent, and great numbers in *Constantinople*, as also the *Escraki*, whose notions of the Trinity and Paradise (contrary to the vulgar opinion of the *Turks*) much resemble the Christian Doctrine) are more inclinable to Christianity than formerly. And I know no reason why the *Jews* should be so much neglected by us, as tho we utterly despair'd of their conversion. God hath no where told us that a *Jew* shall not be converted and sav'd ; and experience shows us the contrary in these later days : And since they have reasonable Souls, and God hath appointed means equally to be used for the conversion of all men ; Why should we neglect to use those means in order to their good ? Nay, although they are much prejudiced against the Christian Religion, yet upon some accounts there is more hope of them than others ; for they own the same God we worship ; and ac-

knowledg the *Old Testament* to be his Word; besides, some of them living in *England* and other reformed Churches, and understanding the Languages of those Countries they inhabit, those who by Conference, Preaching, or Writing endeavour their Conversion, need not give themselves the trouble to learn any Language to that end.

And I think there is more ground for hopes of success amongst the Heathens, than either of the former, they being less prejudiced against Christianity, and having not sin'd against the light of the Gospel; Thousands of them in this Age having not so much as heard of Jesus Christ. The Jesuits have found all this to be true in *China*, if we may give credit to their Letters and Histories, whose industry may justly shame us. Under this Head I shall put you in mind of the Blacks who are Slaves in the *American* Plantations, whose sad condition is represented by Mr. Goodwin in a Treatise on this subject.

2. I humbly present you with your fellow Christians in the Eastern Churches, as another object of your Charity to the Souls of men, who being oppressed by Tyranny and Poverty, and wanting the advantage of Printing to supply them with *Bibles* and other Books, are generally very ignorant; yet not so degenerate in Doctrine or Manners as some represent them. For the first, Mr. Pagitt, in his *Christianography*, hath largely prov'd that they agree with us. And for their Manners, I cannot imagine what but true Piety should keep many of them so firm to their Religion, under the many temptations by fear of punishment and hope of preferment, wherewith they are dayly assaulted.

Now my humble request on their behalf is:

1. That you would furnish them with *Bibles* and other good Books, such as a good Exposition of the *Creed*, *Lord's Prayer*, and *Commandments*, not meddling (especially at first) with their Opinions or Ceremonies wherein they differ from us.

2. That you would be at the charges to educate some of their youths in our *Universities* till they be fit for the Ministry, and then send them home; not regarding so much to make them of our mind in lesser matters, as to furnish them (by God's assistance) with that Learning and Piety which may make

make them more serviceable in their own Country. Shall not we be at as much pains and charges to promote the knowledge of the Essentials of Religion amongst them, as they of the Church of *Rome* have always been? Especially considering the advantage we may hope to have of them herein? For the *Grecians, Russians, &c.* are so far prejudic'd against the Jesuits, that they suspect their only design is, to advance and enrich themselves by prostituting them to their Party; a famous instance whereof, we have in *A brief description of the whole World, by the Arch-bishop of Canterbury*; a very pleasant as well as useful story. P. 59.

The like hath happen'd in other Countries both Pagan and Christian; but I must forbear to cite them. If then we have greater hopes of success than the Jesuits, Why should we be outdone by them?

3. I humbly present to your consideration the lamentable and threatening breaches and divisions of the Protestant Churches, whereby Love (the character of Christ's Disciples) is destroy'd, our selves weaken'd, and others prejudiced against our Religion. What Pity is it, that the few and inconsiderable differences amongst us should produce these and many such miserable effects? Why cannot *Lutherans* and *Calvinists*, Conformists and Nonconformists, love as Brethren? Why should we not mourn and rejoyce together, rather than bite and devour one another?

I pray read the *Protestant Reconciler*, and Mr. *Baxter's True and Only way of Concord*, to this purpose; Books, in my opinion, of great value, whatever Passion or Interest may say to the contrary.

'Tis much to be desired, that the Protestant Princes would call a Council out of all Protestant Churches to this end: The want whereof was thought to give the first stop to the progress of the Reformation.

The foregoing instances of Charity to the Souls of men; chiefly concern Princes, or men of considerable Power and Estates. What I shall further offer, will equally respect all, except those who stand in need of Charity themselves.

4. I earnestly entreat you to do your utmost to promote and maintain Religion in your own Families; this all men without

exception may do if they will. In vain do you expect to see Religion prosper in the Church or Kingdom, so long as particular Families are prophane and ungodly. With what face can they speak of the faults of their Governors in Church or State, who neglect to Govern their own Families in the fear of God? Is it because their obligations and advantages are greater than yours? No: But because you can sooner behold the mote that is in your brother's eye, than perceive the beam that is in your own eye.

5. I desire you (what in you lieth) to promote a zealous, peaceable and judicious Ministry. How many Souls may be converted by one such? And what way can you think of to lay out your Money to greater advantage? If you have a Son qualified with Wit, Piety, and a zealous desire to serve God in the Ministry; I know not how you can do better, than give him that education which is necessary to fit him for that sacred Function: If you have none of your own, chuse others so qualified.

If you have Presentations, present the best you can procure. And where there are able Ministers, who have not a sufficient maintenance, do them and the people the kindness to augment it. *He that receiveth a prophet in the name of a prophet, shall receive a prophets reward.*

6. Let me advise you to settle English Schools, where poor Children may be taught to read the *Bible*, and learn their *Catechism*; this is double Charity, to the Body and Soul. Mr. Gouge educated every year Eight hundred, sometimes a Thousand poor Children in *Wales*. The meaner sort (those that labour for their own livelihood not excepted) are able to discharge this so great an act of Charity; for in the Countries, where there is most need, you may hire some honest poor Man to teach Children to read the Scriptures, and instruct them in the Principles of Religion, for Ten or Twelve pounds *per Annum*; or if you are not able to do so much, you may pay for the Schooling of as many as you are able. I take this to be the greatest act of Charity the meaner sort are capable of; and I beseech you do not wrong your own and others Souls, by saying you are unable, when the truth is you are only unwilling. How miserably do you undervalue Souls, and the price that was

was paid to redeem them, when you say you have no Money for these, and yet have enough for less necessary uses? Assure your selves that it is your duty to labour with your own hands, Eph. 4. 28. that you may have wherewith to supply the necessities of others.

'Tis much to be desired, that Ministers and Schoolmasters would spend more time in Catechizing, and Instructing the ignorant in the Principles of Religion. I take this to be as much their duty as Preaching, or Teaching; and am sure that the neglect of it is one great cause of the peoples not profiting by the Sermons they hear. None can deny that this was a considerable part of the publick worship of the *Primitive Christians*. Why then is it so generally neglected in our days? Is it because Preaching is a part of the Ministerial Office, but Catechizing none? Our adversaries I fear will say, 'tis because this is not so fashionable or gainful a part.

And why should Schoolmasters neglect it? Is it because they think it more necessary to instruct their Scholars in the Rudiments of Grammar and Rhetorick, than in those things that concern their everlasting happiness?

But if both omit it, methinks Parents should not, whose obligations and advantages are greater than either of the former. Do you deserve the name of Christians who educate your Children like Heathens? I would have you put your practice into your Creed, and then see how you like it: It would run thus, "I believe that my Children and Servants have
 "no Souls to save or lose; or at least, I believe that they may be
 "saved without knowledg, or have knowledg without in-
 "struction: and therefore I think it more needful to provide
 "them Food and Raiment, and teach them their Trade, than
 "to instruct them in the knowledg of their Creator, Redeemer,
 "and Sanctifier. Why should you abhor this in Opinion, and
 love it in Practice? I could perhaps (were it needful) offer
 something that would look like an excuse for Ministers, and
 neither they nor Schoolmasters can force your Children against
 your wills: but I can think of no excuse for you; and there-
 fore I desire you, as you love God, your own, or your Chil-
 drens Souls, speedily to practice this Duty: Which, that I may
 perswade you to, I desire you to consider, Deut. 6. 7. *And*
thou

thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Eph. 6. 4. But bring them up in the the nurture and admonition of the Lord.

7. I desire you to do what you can to promote the practical knowledge of the essential Principles of Religion, by giving Bibles, Catechisms, and plain practical Books to those that will read them, which may be more than you imagine; for I know by experience, that many will highly prize, and diligently read a good Book when given them, that cannot. (or are something backward to) buy one: besides they are not so well able to judge which are suitable to their condition. Next to the Holy Bible and a good Catechism, I conceive these Books to be fit for this purpose; *The Whole Duty of Man. The Practice of Piety. Dr. Hammond's Practical Catechism. Mr. Gouges and Mr. Vincent's Catechism. Mr. Allen's Alarm to the Unconverted. Mr. Baxter's Call, and his Family-Book, and his Catechising of Families.* You may soon read these or such like Books over, and then chuse for your selves. If any be offended that I name the Books of Episcopalists and Presbyterians together; I only say, that my present design knows no parties: I only press that wherein all sides are agreed; and having named some Books on both sides, I leave you to your choice, tho I cannot well suppose my Reader so ignorant, as to think there is any difference between the Conformists and Nonconformists in their Doctrinal or Practical Writings, but only in the Discipline and Ceremonies of the Church.

I have only this to desire at your hands, That you would pardon the faults of the Author, and assure your selves, That neither they, nor any other pretence whatever, will excuse your neglect of the main design of this Paper.

F I N I S.

THe Art of Painting in Oyl. Wherein is included each particular Circumstance relating to that Art and Mystery. Containing the best and most approved Rules for preparing, mixing, and working of Oyl-Colours, &c. by J. S. C. M. Sold by Sam. Crouch, at the Corner of Popes-head Alley in Cornhill.